

his knowledge of his other. Now, he develops the boy's parents,
 nourishes him with ideas, endeavours to modify the pull,
 to bring out the best - suppress the worst - that is in him. He
 has some success, but - failures many & disheartening, so
 daily more convinced that unless in so far as parents send
 him their children in an educable state, his work is
 hardly to be reckoned as education. Now, here is the
 difference between the parent & the schoolmaster: the
 parent need not have failures. Education is no
 longer in the empirical stage: it already proposes
 itself to the parent as a science with laws, the observance
 of which must result in success. ~~that is, in the~~
~~production of a complete human being.~~ There are
 limitations, no doubt; when will you find the ^{admirable} perfect
 parents who are to bring up these ^{admirable} perfect children?
 There, in truth, lies the difficulty; ~~happy~~ - parents have
 no call to be discouraged: it is wonderful how large
 a measure of success attends ^{even} the effort - towards
 perfection: but parents must - go to work with their eyes
 open; must know in detail what they want to effect
 in their children, & the natural laws according to
 which they must ~~go~~ work. Hindrances will creep up,
 it is true, no doubt, as the Latin poet - sings. But needs
 men have mind. Their qualities to their offspring. But
 what would become of us if there were no counter-balance
 no solution to this problem of heredity? & whatever the
 parent - ~~had~~ find himself, to his own dismay &

his knowledge of this ~~fact~~. Now, he develops his ⁶ faculties, nourishes him with ideas, & endeavours to modify the pattern, to bring out the best & suppress the worst that is in the child. He has some success, but failures many & disheartening, & is daily more convinced that unless in co-operation with parents and him their children is an educable state, his work is hardly to be reckoned as education. Now, here is the difference between the parent & the schoolmaster; the parent need not have failures. Education is no longer in the empirical stage; it already proposes itself to the parent as a science with laws, the observance of which must result in success; that is, in a complete human being. ^{It is true no doubt, as a Latin poet says, that hearts & men transmit their qualities to their offspring. But what would become of us if there were no counter-balance, no solution to this problem of heredity? Education contains the solution. Whatever the parent finds himself, to his own disgust, that, it rests with him to secure that his child shall not become.}

There may be, here ~~others~~ a parent who does not hail this gospel with joy. The responsibility of efforts to which human nature is averse is being shifted from the shoulders of the schoolmaster to his own. He inclines to an optimistic view. 'I don't see,' he says, 'but what, if you leave out the criminal classes & that sort of thing, the world goes on very well. Our children are good & pleasant, our friends are good & pleasant,'

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Pleasant; there are endless good & pleasant & able people in
the world; what more would you have?" he will hope such com-
~~tempted parents are in the minority, but the true bond spirit~~
~~is catching.~~ You think of the pleasant people you know
yourself, & also, what more indeed? ~~Perhaps it is an impression~~
~~that need~~ the very defects in a system which has produced some
that is good. It is easy to sit down content with the
world, if you take 'the world' to mean the best people
you know. But we all have our moments of self-revision
which are less encouraging: if what ^{each of us} ~~you see~~ within is a
fair specimen of the world, certainly there is room for im-
provement: you see yourself compared about with
imperfections; ~~you look abroad from a new standpoint,~~
in almost every family ^{from acquaintance} there is a spoiled life; you
hardly know a person without some defect of heart or
intellect or temper to mar, for himself at any rate, an other-
wise admirable life. It is because of the imperfections +
not the sins of others that it is not always easy to
live at peace; soon our stumbling blocks are common,
not our sins, but our imperfections. Now it is not too
much to say ^{in the light of advancing science} that most of the imperfections that beat us -
of the flesh or of the spirit - are the results of defective
education. Is a woman exacting, peevish, insolent, like
her father or mother before her? That is the fault of her
education. She was born with a tendency to petulance,
say; but a tendency becomes a temper only as the result
of an indulged habit; that such a habit should have
been allowed to grow in the child, is an instance of defective
education. Has a man a large, over-active brain & a
narrow chest? He has been ^{literally} ~~told recently~~ in formal
authority that the width of the chest of the new-born infant
varies

varies only with the size of the child; that is, children are not born with narrow chests; therefore, the narrow chest - & &

attendant low vitality, is a consequence of life lived
by force, the tendency of the child, in his own way, is to copy the parents, and
the consequence of education is to create paucity of temperament.
Education is needless to exemplify, letting acid cases
even here, education can do work

of congenital disease, - and even here, education can do work
~~workers~~ ~~inadequately~~ - it rests with parents, in great measure,
 for the salvation of their children; many of it

to work out - the salvation of
 to with fear & trembling, because of the ^{hardly} mysteries of
 his contemplation which education does not touch.
 There is no ~~door~~ room to doubt that his education,
 has been the making of every man

such as he is;
the bringing up, he got - at - home.

the bringing up, he got at home.
Moreover, it does not rest with parents to choose whether
they or no they will educate their children.

They shall ~~admit~~ or no they will educate them
They can no more cease from educating than they
can cease from taking breath: the colour of the
mother's gown, the tone of the father's voice, is common
to all education, towards the making of the future
man or woman. What- parents are free to choose is
the ~~education~~ ^{the} ~~of~~ ^{the} ~~children~~ ^{sons} ^{natively}

man or woman.
how they will educate their children.
Mrs Sinclair, a charming young mother, says naively,
"I am not fit to teach their own children."

"I don't think mothers ought to be so cross, when they
 they are tiresome, & then you get cross, when they
 don't - can you any more!" She carries out
 her theory quite consistently. She & her children are
 always sweet-together. She lets them have their
 own way with the tacit understanding that if they are
 tiresome, they shall be left with their nurses. They
 are lovely children, show little flattering worldly-wise
 arts by which they know how, when they choose, to make
 themselves pleasant to outsiders: then manage, ~~not to~~
~~what~~ to their pretty clear of small disgraces, &
 except

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except for babies in the nursery, which come to nothing,
they dance & swim through life with no more purposeful
training than if they were so many street waifs. (Spoken)
Mrs. Sinclair is educating her children; but lawless un-
disciplined little beings as much the result of education
as are the lovely lives of well-brought up children. Later,
circumstances will lick the little Sinclairs into shape; but
they can always ~~fall back~~ on the chiefly ways of their
childhood & seem as good as the occasion requires.
~~The world will never be much the better for them; they can~~
~~hardly improve on the pattern of their parents, & unless~~
~~life deal cheaply with them, they will almost certainly~~
~~be worse; more chiefly, more slothful, more false.~~
But, happily, we want no more of Mrs. Sinclair than to
point the moral that education, like time & tide, must
needs go on 'whether we will or no.' Her parents, we may
believe, are in lines of personal vanity & intolerance.
Parents labour for their children, make endless personal
sacrifices for them; there never was a time when parental
love was more ^{truly} ~~unselfishly~~ a governing passion: but
love must work according to knowledge; & is it too much
to say that the poor shiftless souls who do nothing well &
think of nothing reasonably, as often enough, the direct-
product of the uninstructed parental love for which we
take credit?

"The training of children," says Mr. Herbert Spencer, "is
physical, moral, intellectual - is dreadfully defective.
And in great measure it is so, because parents are
devoid of that knowledge by which alone this training
can alone be rightly guided." If this be so, it is time
we looked the matter in the face. The bringing-up of
children demands more than good intentions, common
sense

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Sincere to his friend. Charitable & obliging to all.

His widow, who had been twice married, is said to have lived with affectionate tenderness to her husband - impartial spirit, not likely to have escaped Miss Austen's gentle rapillery. ^{with very in view - the church in which} the church is new, but - not so the churchyard, here is a group of five immemorial elms great - with & height, & in their shade, a rustic seat - tempting to the meditative mood. Did the sprightly Aunt Jane, adored of whole tribes of nephews & nieces, come here to think the deeper thoughts whose fruit appeared in the sweet-unselfishness of her life, & the quietly beautiful temper in which she passed away? Not unlikely, for she lived so much amongst her people, that she had few opportunities of being alone, but who can doubt that the spiritual life was duly nourished in one who could write under pressure of family troubles, "But I am getting too near complaint it has been the appointment of God, however secondary causes may have operated."

Chawton is not large enough to afford the huge state apartments & immense galleries of an Elizabethan mansion; but it is a beautiful home, the more home, like that it is not too magnificent. Its picture quaint-Austen children of a former generation flitting about the great hall, staircase, & delightful roomy corridors, all of dark oak; nor is it difficult to imagine the Austen elders holding pleasant gay talk in the beautiful oak-panelled rooms, hung with family portraits.

agriculturists should flourish or decay?
Again," I feel convinced that in appealing
to the Labie of this country we do not need to
dwell upon those considerations; that if they have
hitherto passed them by, it is because they have
never thought that the preferences they should
had an important national or industrial
bearing; that they would willingly sacrifice
any feeling or any caprice, if I may use the
word, which has hitherto guided their choice
in order to ensure the constant & sustaining
industries of those classes which, in these few
past years, have suffered so deeply, & on
whose vulgar good feeling the prosperity &
greatness of all classes of the Empire depend."

Such an appeal to the principles of patriotism
addressed by an English Statesman to his
fellow-countrymen can scarcely fail to
carry much weight as to produce some
alteration in their behaviour in the matter
of dress. Besides, we are ^{on the whole} so well favoured
as a nation, that not one in a life-time
does an English woman get an opportunity
to make any patriotic effort; ~~and~~ most of
us will be rather proud to serve our country
even in so small a ^{thing} matter as the choice of
the forms we wear. Some of the time of the
meeting was, however, spent in a discussion
which was ^{less} ~~not~~ flattering ~~to~~; - as to where
to seek the hidden springs of fashion, &
how to secure that British stuffs shall
issue from those secret sources; that,
^{it was considered} being the only means of ~~encouraging~~ their
adoption by British women. It is true,
we are all more or less ruled by 'fashion',
but then, ~~but then~~ does she not find ~~making~~
Vandyke

Lend us the effort of decision upon the very
tiresome questions of what to seek & how to win it?
Once let weighty reasons aid us to these decisions
& Jackson has lost a valuable function: but
if we will serve the giddy goddess, surely
the names of the 500 or more ladies of
rank & position, who have combined in an
'Association to promote the ^{Patriot} Woollen Industries'
should be enough to give currency to any
mode. But no! Jackson ^{is} comes from ⁱⁿ
Paris, & ~~we must imitate him~~ ^{we must learn from him}
to take pity upon the
distresses of English artisans & agriculturists.

The modesty of Paris
distresses English artisans & agriculturists.
To make no other comment upon this
suggestion, it overlooks the fact, that, patriotism
in the bosom of a French woman is a passion
^{the strength of which}
which the women of England hardly understand: we have had more than one
Lady Banks to show us what passionate
loyalty means, but the devotion to Le Patrie
which causes Madame to

"Smile, an angel, or, a fury, ^{unpampered} poor"
at her country's sole bidding, is ~~unknown~~
^{unexceptionable} amongst us, - probably because our happier
land has rarely been in such ~~or~~ straits
as ~~to~~ to challenge the devotion of her
^{daughters} ~~children~~. Now it - appears more than possible
that the mode of soft clinging garments which
has proved so disastrous to our national interests
was set-up by the leaders of fashion in Paris
with this very end - to encourage French manufactures
& at the same time to discourage those of England
in which case it is ~~certainly~~ ^{certainly} not to the women of
France we must look for aid in this emergency.